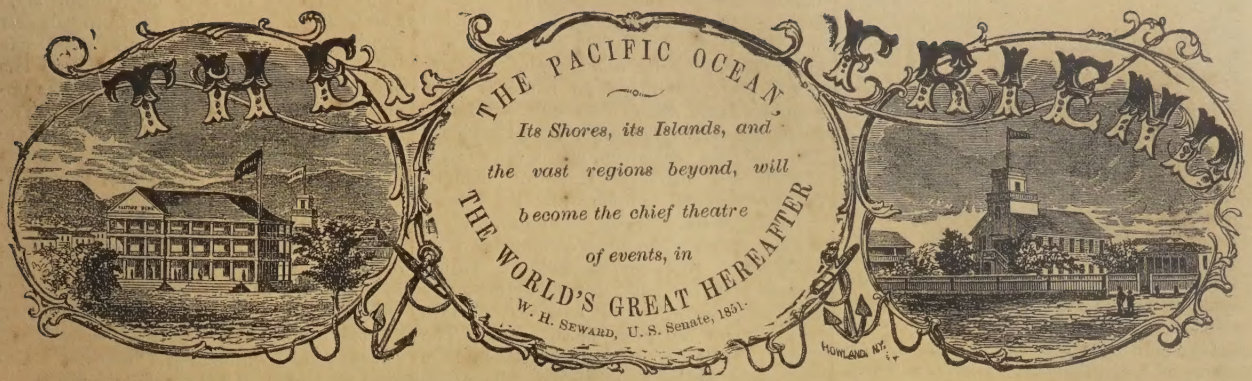
THE PACIFIC OCEAN,
Its Shores, its Islands, and
the vast regions beyond, will
become the chief theatre
of events, in
THE WORLD'S GREAT HEREAFTER
W. H. SEWARD, U. S. Senate, 1851.

New Series, Vol. 26, No. 5.} HONOLULU, MAY 1, 1877. {Old Series, Vol. 24.

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THE FRIEND.

MAY 1, 1877.

THE DEATH OF THE PRINCE.—The great and sad event of the past month has been the death and burial of the Heir Apparent. His photograph, which is no flattery, proclaims that he was a young man of noble physique. In our last issue, we published the obsequies of the aged and venerable Kanaina, and now those of a young man upon whom the hopes of the nation were centered. His sister, Her Highness, wife of Governor Dominis, has been proclaimed the Heiress to the Throne of the Hawaiian Kingdom. *Long live and reign the Kalakauans.*

REV. ALEXANDER JACOB.—On board the *Australia* on her last trip from San Francisco to Sydney, there was a passenger whose history and character are quite remarkable. He is genuine Persian, with the air, appearance and character of a sincere Christian. In our brief interview we learned that he was personally acquainted with the American missionaries to Oroomiah, Messrs. Perkins, Stoddard and others. We learn from Mrs. Andrews, who was a fellow passenger, that his mother, wife and three daughters were all educated in the American mission school established by Miss Fiske, so well known in mission circles. He has been for a season a missionary, under an English society, in the remote regions of Terra-del-Fuego, Cape Horn, but is now returning to Teheran, Persia, to rejoin his family. It is reported that he speaks thirteen different languages, and forwarded to some old missionary friend in the United States an account (in Persian) of the death of the Rev. C. B. Andrews, which occurred on board the *Australia* the day prior to her arrival in port. Mrs. Andrews speaks most feelingly of his kindness and sympathy during her husband's sickness and death. We understood him to say that he was an ordained minister of the English Episcopal Church. If any of our readers can furnish information respecting the English mission near Cape Horn, we will be happy to publish the same.

CONGREGATIONALISTS IN ENGLAND.—The celebrated Presbyterian, Rev. Dr. John Hall, divine of New York, has been lecturing at Yale College on Religious Life in England, and the following are his remarks upon Congregationalists:

"The Congregationalists, I am glad to say, are very strong. They are quite numerous, and their influence is out of proportion to their numbers. They are fortunate, especially, in having a large number of very efficient ministers. A stranger stopping over the Sabbath in one of the English cities, and inquiring for the church where he can hear the best preaching, is very apt to be referred to the Congregational church."

THE FOUNDRY.—It is gratifying to witness the bustle and work in and around the premises. One hundred and more machinists and laborers are turning out machinery of a superior quality. Huge boilers and vacuum pans tell that sugar plantations are prosperous.

DR. SCOTT, U. S. CONSUL.—We have received a letter from our Consul, dated Lebanon, Ohio, March 29th, in which he remarks: "We have not fixed the time when we shall leave for the islands, but think we shall start in a few weeks."

RAMBLES IN THE OLD WORLD—No. 4.

SOCIAL LIFE OF GENEVA.

I have not much to chronicle that is especially varied just now. Geneva is not an exciting city, but the social life here is exceedingly pleasant. Little evening parties with music, conversation and light refreshments, are the universal custom. Perhaps one of the most agreeable of all that I have attended was last Thursday evening. It was at a young ladies' seminary, which is poetically situated in a little grove called the "Wood of the Fairies." The house is a fine old building with massive wood-work and richly ornamented, having been built by a famous artist. The principal of the school —a Genevese lady—was surrounded with her young ladies, French, German and English. It would seem almost as if the mantle of the old artist had fallen on those who came after him, for I met this same evening two lady artists, one of whom has a European reputation as a painter in water-colors of flowers, especially of flowers from the high Alps. I have not words to tell you how beautiful they are, and they were arranged with such perfect naturalness, just as she found them high up in Alpine valleys. The nearer they seemed to be to the cold base of the glacier, the more exquisite and richly tinted they were. Then there were great portfolios of sketches—one especially rich in Roman views. I told the artist if she came to the islands, she would find a fine field for her pencil and brush. One of the teachers is a lady with an interesting history. She was an American girl, one of the aspiring ones who determined to make something of herself. She has now lived many years on the continent, has read and traveled much, has rich and original thoughts, and is altogether most agreeable and interesting.

There is something very pleasant in the resemblance between our Americo-Genevese sociables and those over in the church parlors at Fort Street. Though ours are very miniature affairs as compared with the latter. The young people have their games, and there is music and refreshments. At our last, I met a most interesting Russian lady. I was especially interested in her most Christian views, though still in the

Greek church; she has most broad and charitable ideas, and longs for a union between all Christian believers. She has evidently read and thought much.

I have attended recently two very interesting lectures, one on Byron and the other on Walter Scott. Last Thursday evening I spent very pleasantly at Madame Merle D'Aubigne's. She is a most cordial and warm-hearted woman, the second wife of the historian. She is one of those persons whom you love at first sight. Her pleasant face looks out at you most brightly from under her soft widow's cap. She has four children, two sons and two daughters. The old home of D'Aubigne is down on the shore of the lake, and there the family still live. The great arm chair was drawn up by the fire, and you felt as if he might soon come in to take it. He died about five years ago, his health continuing wonderfully good up to the last. He retired one Sunday evening, which he had spent most pleasantly with his family, and when in the morning he seemed so late in rising, they went to call him, he was beyond the reach of earthly voices, for his eyes had opened on a better prospect, in truth he had "waked in heaven." Madame told me all about it in her earnest way, of the dreadful shock to her and yet of the joy she found in this peaceful translation. Then she gave me many facts about his life and writings, and many interesting things, but these at another time. She assured me that I was always welcome and that the library was always at my service. We had tea and cake passed around, conversation on various topics, and closed our pleasant evening together by singing "Rock of Ages." By the way, Pasteur Bard, Madame D'Aubigne and others here are very much interested in a little missionary museum, in connection with the "Salle de la Reformation." Could not a few missionary articles—an idol perhaps, some tapa and a few curiosities of different kinds, be collected and sent by one of Hackfeld's vessels to Bremen? I just throw out this idea, thinking that it would be interesting to have a connecting link between Honolulu and this old city of Calvin. I know nothing would please the good people better.

[If any of our readers are disposed to respond to this appeal, their contributions should be sent before the first of June.—Ed.]

ROUSSEAU AND GENEVA.

History shows us that some of the greatest names which the world loves to honor, are connected with countries which, geographically, are of but limited extent. It would seem almost as if there was some grand compensation in this; that while to one nation was given armies and wealth and great commerce and wide extent of territory, another finds its share to be a few, royally gifted sons whose thoughts are its choice treasures. If this is true, Switzerland should have a foremost place in the latter class. Somewhere Voltaire says in his brilliant satirical way, "when I shake my wig its powder dusts all the Republic." Yet this little commonwealth, nestling at the base of its mighty mountains, has furnished thought for Europe and the world. Geneva and vicinity have been the centre where we find its fullest manifestation and a score or more of brilliant names meet you in looking into the literary, scientific and religious history of the place. Perhaps no name is more prominent than that of that most eccentric, incomprehensible, magnificently gifted man, Jean Jacques Rousseau, who loved to style himself "a citizen of Geneva." Among the very first objects upon which the eye of the stranger and traveler rests on arriving in the city, is his statue upon a small island in the Rhone. He is represented in a sitting posture, with one hand lifted, holding a pen with which he will soon note the thought which is now occupying his attention. The figure is finely draped and the conception of the whole statue is admirable. The fine head and forehead are distinctly emphasized in the bronze, and the lines which give to this thoughtful face so much expression, the look of genius touched with a sad, wistful longing, tell that the artist was not unworthy of his subject. The statue is the work of Pradier who has achieved great success in his art and was also a citizen of Geneva. The Isle Rousseau marks the point where the Rhone issues from Lake Leman. A few trees group themselves about the statue which stands in the centre of the little island. Here the good people of Geneva love to come in summer evenings, and thousands of visitors make this one of the places to be noted in their tour. By day it is a constant pleasure to watch the beautiful white swans that come and go about it, in the gloriously blue waters of the Rhone. And at night when the thousand lamps of Geneva gleam forth, you might almost fancy the little isle turned a gondola from which you view the fairy spectacle of Venetian life.

There are many perhaps who would think it a blessing to mankind if the name of Rousseau was forgotten rather than perpetuated by statues and praise. Yet as time goes on, more and more marked is seen to be that genius which wrought such a revolution in Europe. But in admiring its brilliant productions, one is shocked by the moral stain which rests upon them. A life of the strangest experiences, of wild, extravagant theories, dwarfed and crippled by a wretched childhood, yet bursting forth into the most superb poetry of expression, and capable of noblest aspirations. In him you seem to find a vision as of light and darkness, of tenderest and bitterest sentiments, of worship and blasphemy, an endless contradiction! And whence came this strange being whom, Sainte-Beure calls "the swallow, which announced a new spring for the French language."

He was born in Geneva in 1712 in one of the streets of the old town, which everybody visits now. His father was a watch-maker of no enviable reputation, and all Rousseau's early life is a sad record of neglect and abuses. He fled from Geneva, and in Turin was led to embrace Catholicism. After this we find him following all manner of professions, and at last he comes to Paris where he gains friends and assistance. A prize being offered by the academy of Dijou for the best essay on a given theme, Rousseau was the successful competitor. This was the beginning of his literary career. His magnificent style electrified Europe. He inaugurated new and beneficial reforms, while at the same time he wrought incalculable harm. His musical language can not veil often the impurity of the underlying thought. The heights which he would attain in theory, are lost sight of in practice. There is something most pitiful in the sight of this splendidly gifted soul, living in the false and unreal world of its own creation. A very king in intellect, and yet the chained slave of ignoble fears, passing the years terrified by imaginary dangers, at war with a hostile world, finding enemies in friends, joyless, sombre, dying with the real beauty and sweetness of life, unfelt and untasted. Geneva is proud of his genius, though Rousseau's principles found cold welcome in this city of the Reformation. What of purity and simplicity there is in his writings can be traced to the influence of his native city and its religious atmosphere. And in the grand mountains and beautiful lake which charmed his early years he found his chief inspiration, as the Apostle of the beautiful in the outer world, a title which he most justly deserves. So that it seems appropriate that through the years his mute statue should sit facing the blue lake and snowy Alps which he loved so well.

THE HOTEL DE VILLE.

This is a very interesting place to visit, situated in the heart of the old town and reached by a perfect labyrinth of streets. If the Cathedral may be regarded as sharing in all the religious history of Geneva, the Hotel de Ville is equally represented in its political annals. It is built in the Florentine style, around a hollow square, having a very singular passage way, extending from the lower court to the stories above. This is so constructed that soldiers on horseback and carriages could ascend without difficulty. How many times in the stormy history of the town has it been crowded with excited citizens, hurrying to consult and deliberate on their rights! Here the Council of State now holds its session. Many documents of the greatest importance are carefully preserved here, and papers which testify to the grand struggle of a brave people for the precious boon of civil liberty. Perhaps not the least interesting room in this building is the one where the Alabama Court of Arbitration held its conferences. It is handsomely furnished, and remains just as it was at the time of that most historic gathering. It brought very vividly to mind the pictures which I remember to have seen of the court in session. On a fair, white marble tablet is a statement in reference to the result of the arbitration, which is certainly one of the most interesting events in modern times, proving to the world that Christian nations could settle their difficulties without recourse to arms. Back of the moderator's chair is an oil painting of Liberty, and at the other end of the room, pictures of the Commissioners. Coming out of the interesting shadows of the old Hotel de Ville, you come into scenes not less historic. These European cities are crowded with memories and incidents. Of course the wiser one is, the richer are his discoveries. But even the very casual observer can not fail to find

abundant food for thought. Just in this smooth stone-paved square which faces us, over which the Hotel de Ville and gray old Arsenal seem to keep solemn watch and ward, is the place where the "Emile and Contract Social" of Rousseau were publicly burned, a little more than a century ago. Here too, we are told, that Servetus, condemned by Calvin, was burned alive, that one great stain on the reformer's illustrious record. In that narrow street with its high and crowded houses, Rousseau was born,—just beyond, at No. 11, Rue des Chanonies, Calvin lived, and here too, it is said, he died. Here he must have brooded over those grand thoughts which are at the very foundation of his mighty theology. It is not difficult to picture him coming and going through this shadowy street, this earnest Reformer, with his pale, intense, sharply chiseled face, which seems more like the incarnation of some tremendous thought or idea, than that of a human being; here must have gathered the men to whom he intrusted the execution of his commissions; from this centre radiated that influence which held for many years the city of Geneva under an imperial sway, and which the religious world will recognize through all time. At one of the museums of the city is a picture by Horming, representing the last adieu of Farel to Calvin. It is finely painted and intensely interesting. They had been "yoke-fellows," had seen together the coming of the Gospel with power in an age of darkness, and now were for a time to be parted. Farel, with his grand head, unbent by storms of persecution, stands by the side of his dying friend. Calvin's face, though wasted and of a ghastly paleness, is full of strange power, and in these last moments his eyes seem to look past the present into the future with a vision unhindered by the mists of earth. About these two central figures are grouped many friends and brothers. As you stand in the quiet Rue de Chanonies, with all these faces fresh in mind, you seem almost to feel their actual presence. May it not be that these men who gave the ripeness of their thought and the depth of their religious experiences to the up-building of this city still overshadow it with their spiritual presence?

AMONG THE WOOD CARVINGS.

The Greeks were not very far out of the way, I think, in peopling their woods and groves with fair and beautiful forms or in believing that hidden away in the heart of the gnarled and unshapely tree-trunks dwelt the souls of dryads and nymphs. For lately the usually mute and solemn tree, from trunk to branch and tiniest twig, have been full of voices, and I have learned secrets of beauty which I had not dreamed of before. I could take you in a few moments to a store on the grand quai, facing the lake, full of such rare and graceful forms carved in wood, that seeing them you would ever after cherish and reverence this commonest of materials for the possibilities of beauty which lie enshrined in it. One almost always associates Swiss carvings with picturesque chalets far up in lovely Alpine valleys and with peasants in striking costumes, and it is very pleasant to fancy that the little souvenirs you take home with you are the fruits of long winter evenings spent by the busy workers before the blazing fire, listening to the thrilling tales of the grand old days of Switzerland. All this is very nice, but Swiss carvings have their practical side. The choicest, issue from the work-shops of the cities, coming from the midst of exceedingly prosaic surroundings. But this does not, in the least, detract from their real beauty, only makes it greater by contrast in my estimation. There is a warmth and tone in wood which gives to it a life which marble never possesses, and this added to the wonderful shapes into which it can be fashioned, renders it worthy of a high place in the beautiful realm of art. You are shown such tantalizingly inviting things that you want to spend your little all at the very first shop you enter. There are all manner of dainty frames and baskets and vases, wreathed in most delicate flowers, so light and fragile that they seem worthy of a place with the spring blossoms which are now beginning to star the fields and meadows. Then near by are ornamental pieces, pictures in wood, groupings of tropical ferns and palm branches, clusters of lilies with drooping leaves, birds on their nests, reedy ferns, where quaint solemn water-fowls make their homes; rocks, where the light and graceful Chamois poises himself; game of all kinds, exquisitely finished. Overcountless clocks the artists throw a perfect wealth of carvings. There are such fine groups of peasants with their innocent, honest faces. Little children that seem jubilant to see the light after their long imprisonment. But it is useless to try to tell you about them. Come and see them. If I could but find some way of sending them to you!

MUSIC BOXES AND SANKEY'S HYMNS.

The music boxes of Switzerland are renowned the world over, and in Geneva there are many manufactories. I saw and heard a number lately which are devoted to an interesting and unique purpose. Some are arranged to play Mr. Sankey,s sweet and popular sacred tunes. Quite to my surprise I learned that they were to be forwarded to China, an order having been recently received from a London house for a large number of boxes. It was certainly pleasant to feel that from the old city of Calvin, the music of our American Evangelist was to go to the heart of the Chinese Empire. So wonderfully in these later days do the far ends of the earth meet. The melodies were most beautifully arranged, and seemed to catch a new sweetness as they chimed out from the knowing and magical little points so skillfully placed. In seeing step by step the manner in which music boxes are made, I must confess that I learned to admire them as I had never done before. What had always seemed a mystery has been proved to be exceedingly simple, but still worthy of admiration. These skillful bits of mechanism have a way of making melody which may be taken as a kind of lesson for those who find their lot full of sharp and difficult experiences. You will notice, that as the cylinder moves slowly around, it is only the fine needle-like points, scattered here and there, meeting others equally so, which give the music. All the smooth, clear spaces are mute. Haven't we all seen those persons who have made out of lives of trial, difficulty and sorrow, sweet and touching poems? There is certainly something wonderful in the swift circuit of the world which Mr. Sankey's hymns have made. They are being sung all over Europe. You hear them in Rome, almost within sight of the Vatican, and here in Geneva they are sung at every religious meeting. It would seem as if, in sacred song, we find the truest catholicity of sentiment. One of the delightful experiences which I have enjoyed in the meeting with different persons representing different sects and denominatiens has been to find that down, deep under long established form and ritual and sectarian usage, was a growing longing for a more perfect unity, a desire to meet in love and sympathy about the cross and sepulchre of a common Savior. And this is one of the glad, bright signs in the world to-day, the east is bright with the coming light, and in God's own good time there shall be but *one* church, not of human rearing, but composed of all those who love our Lord and Saviour Jesus Christ. It seems not very far off while I can hear as in Geneva Episcopalians, Methodists, Baptists, members of the Russian Church, and some from the Old Catholic party sing in perfect harmony,

"Rock of Ages cleft for me,
Let me hide myself in Thee."

JUNCTION OF THE RHONE AND THE ARVE.

The other day I walked down to the junction of the Rhone and the Arve. The Arve comes rushing and foaming from the glaciers, and the Rhone issues clear as crystal from lake Leman. The singular fact is that they do not at first mingle, but for a long way down the new river, which has been formed by their junction, you will see them flowing side by side, contrasting most beautifully. There are no words which can paint the crystaline quality of the waters of the Rhone, where the tiniest pebble is seen as it lies far down under the clear blue river. It is difficult to tell where the lake ends and the life of the river begins, for at first it seems to stand almost motionless ignorant of the power which it has gained. Then gathering courage, each step growing bolder, it dashes away in a perfect abandon of joy, crowning its bright surface with grand wreaths of foam and spray. But it soon finds that it is not forever to go on unhindered in this new glad life, for just a little way farther it is met by the dark, turbid, glacier-born Arve, and they start on in a joint march to the sea. But it is a very uncongenial league, for as you stand at the point of junction looking far down the new river you see it divided into two strongly marked divisions; on one side the Rhone, on the other the Arve, their waters persistently refusing to mingle. It is a most interesting sight and any one of a moralizing frame of mind, would find here a fine figure to illustrate his conception of the way in which the great forces of good and evil, of light and darkness, of purity and impurity walk side by side together in this world of ours, but distinct and clearly defined as the two silent rivers that so strongly flow on in the same channel.

FRANK W. DAMON.

Geneva, March 5th, 1877.

THE FRIEND.

MAY 1, 1877.

"The Church of England and the Church of Scotland."

This is the title of a small pamphlet just received by the last Australian mail steamer from Sydney. It contains an address of the Rev. Robert Steel, D.D., of St. Stephen's Church, Sydney, at the meeting of the Presbyterian Synod, March 2d, 1877. After reviewing the historical relationship of the two churches, prior, during and since the Reformation in the sixteenth century, Dr. Steel makes the following graceful allusion to Bishops Selwyn and Patteson:

Coming to these Southern seas, I cannot pass over some instances of fraternity as particularly pleasing as they were kind. When the apostolic Bishop Selwyn was sailing amidst so many heathen isles in his little yacht, he conveyed a Presbyterian minister and his wife to the New Hebrides, the scene of their mission labors, and took stores to them from year to year. On one occasion when this missionary's watch required repair, he left it at the harbor of the island for Bishop Selwyn to take to Auckland, but great was his surprise when he found that the bishop had left his own instead till he returned the succeeding year. Nor was this all. Referring at Dunedin to what he had seen at this island of the New Hebrides, he said that if any Presbyterians were disposed to help the work he would be glad to take their contributions. Next morning £30 were handed to him as he was going on board. He made similar appeals at Wellington and at Auckland, and on his arrival at the New Hebrides handed £105 to the Presbyterian missionary. That surely reconciled the Bishop and the Covenanter. Bishop Patteson acted in a similar spirit, often visited our missionary at Eromanga, where he had to climb a precipitous, rocky path to reach him, and when, after the melancholy tragedy by which Mr. and Mrs. Gordon perished as martyrs, Bishop Patteson was the first to arrive, he went ashore and read the burial service of his incomparable Liturgy over their graves. The Bishop was ever careful to abstain from setting up missions on any islands occupied by Presbyterian missionaries. I am glad also to notice in a recent speech of Bishop Selwyn the second, a worthy son of a noble sire, he made a graceful reference to "the excellent Presbyterian missionaries" in the New Hebrides, "of whose labors," he added, "we are careful not to trench"—a worthy example for us all to follow.

Such instances of fraternal, thoughtful and friendly kindness are full of good cheer and Christian sympathy. It is because of the low standard of a genuine Christ-like spirit that they are so rare and noteworthy. They are as refreshing as the gales referred to by Milton, blowing—

> "Sabean odors from the spicy shore
> Of Arabie the blest."

Another of those gales, dispensing a Christian fragrance from its "odoriferous wings," comes to us from America. A copy of a sermon by Bishop Huntington (our fellow collegian) of central New York, upon the "Two ways of treating the Indian Problem," contains a most appreciative reference to the early Puritan missionaries of New England "The Puritans of Leyden looking across the ocean put on record their hope that in the western wilderness they might both keep their name and nation and be a means to enlarge the Church of Christ, if the Lord had a people among the nations whither he would bring them."

From another quarter there comes a counter blast. Report says that the High Church Ritualists are sadly interfering with the French Protestant missionaries among the Bassoutos of South Africa.

"Whosoever Will."

The freedom and fulness of the gospel is variously set forth by the sacred writers and our Saviour himself. In reading a volume of sermons by the Rev. Dr. Robinson of Louisville, Kt., on Redemption, we have met the following passage, wherein this point is most clearly and forcibly put. It is from a sermon, the text—Acts, 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved."

"Thus you are told to 'Flee from the wrath to come,' to the 'strongholds,' as one having the energy to hasten swiftly, vigorously. But if you plead 'I have no energy of faith to flee,' then the gospel saith 'come to Jesus,' even though you must creep as the poor lame man, or grope your way as the poor blind man, and that shall be taken as faith. If still you plead 'I am utterly impotent, unable to move, so as to come in any way,' then, saith the gospel, 'stretch forth thine hand and 'receive' the Lord Jesus for he is nigh thee; and that shall answer as faith. Nay, if you still plead, 'I cannot stretch out a hand, for the very arm hangs powerless as that of the poor man in the gospel,' then saith the gospel 'Look to Jesus,' for 'he that looketh upon him lifted up shall live.' Nay more yet,—If still you plead, 'I cannot look; for alas the hazy film of spiritual death is over my eyes, and all is darkness,' then saith the gospel, 'Poor sinner, if nothing else, lie still just as you are, and 'submit to the righteousness of God,' allowing Jesus to throw the robe of his righteousness over thee, and that shall answer, for 'WHOSOEVER WILL' may take him for a Saviour.'"

We have found much to admire in this volume of sermons by our old college classmate. There is a tone and character, logic and force, richness and suggestiveness to remind the reader of the divines of the seventeenth century. It is refreshing to know in these days of popular, sensational, pulpit oratory, that there are some preachers who follow in the old paths.

SERMON TO CLERKS.—We were glad to see the republication of Dr. Talmadge's sermon in a supplement to the *Advertiser*. It contains many most valuable hints to both clerks and their employers. A good merchant is thoughtful for his clerks, and his duty is not fully discharged unless he looks after their habits and practices out of his store as well as while under his eye. The reading of this sermon reminds us of an incident which came under our personal knowledge more than thirty years ago in Honolulu. A young man left a whaleship and obtained a situation as clerk and bookkeeper in a certain mercantile establishment in Honolulu. He had not been there long before he was asked to perform an act which his conscience did not approve. He came to us for advice. We did not hesitate to advise him to resign rather than do what his conscience did not approve, although it might deprive him of a good situation. He left, but soon found employment in a more lucrative position under government, and when he died was one of the Judges of the Supreme Court of the Hawaiian Kingdom.

PERILS OF THE SEA.—The ship *Elizabeth Goudy* sailed from San Francisco on August 28th for Antwerp, and on the 10th of October went ashore on Elizabeth Island and was abandoned. The officers and crew landed on the island and found shelter in a cave. Several attempts were made to obtain stores from the wreck, but all failed. In exploring the island the men found an encampment, which had probably been occupied by some shipwrecked crew. A number of empty cans, tins, bottles and a flour barrel were near it. The barrel was rehooped and repaired to hold water. A tin of soup and bouilli was also found, and some good cocoanuts were obtained from the trees. Sea fowl were plentiful, and many were killed. Several heavy showers enabled them to replenish their water. Two human skulls were found in a cave, but not the bodies or bones belonging to them. On the 12th of October, the captain, his daughter and six men left in the boat for Pitcairn's Island, leaving five men behind. On the 18th the boat was seen by the ship *City of Vienna*, bound from San Francisco for Liverpool, and her crew were taken on board. The ship proceeded to Elizabeth Island and rescued the men left there. Considering the circumstances attending the wreck, it is wonderful all hands were saved. On the passage, the ship *Ben Cruachan* was spoken, and not only supplied the *Vienna* with provisions and stores, but took on board part of the crew of the *Elizabeth Goudy*. The others were safely landed in England, February 18th.

It is probable that Germany and England will soon send men-of-war to the Phillipine Islands for common action against the vexatious obstacles which Spain puts in the way of their commerce with the Sulus. The sovereignty of Spain over the Sulu Islands is not conceded by Germany.

OLD RELICS.—At the sale of relics and furniture belonging to His Ex. Chas. Kana'na, we noticed a writing desk presented by the American Seamen's Friend Society to Kaahumanu when regent, which must have been in 1832 or '33.

MISSIONARY ITEMS.—A farewell missionary meeting was recently held at Chelsea, Mass., with Mr. and Mrs. Montgomery, who return to Marash, and Rev. Dr. Chas. Hyde and wife, who go to Honolulu to be connected with religious and educational interests at the Sandwich Islands.

—The American Board has appointed Edmund M. Pease, M. D., and Miss Hattie A. Sturtevant, of Springfield, to join the Micronesian mission next summer.

—*N. Y. Observer*, March 29th.

CAPTAIN COOK'S VESSEL.—That the Brotherly Love, the vessel on board of which the great circumnavigator, and discoverer of New South Wales and Victoria, Captain Cook, served his time and obtained his certificate as mate, should be at this time, after the lapse of upwards of a century, going on her accustomed voyages, must appear wonderful to every one—but peculiarly interesting to the colonists of the continent whose unbounded resources, through Cook's scientific genius, were opened to the world. Yet, there is the fact, that only the other day, this fine old vessel, amidst the admiration of numbers who witnessed her departure, left South Shields for one of the ports on the Baltic. With the exception of Nelson's ship, the Victory, there surely cannot be any vessel afloat of such historic interest. This grand old hulk ought, if not preserved as a great maritime relic by the British nation, to be floating in the New World, in the beautiful harbour of Port Jackson, at Sydney.—*Sydney Mail.*

THE PRIME MINISTER.—An English Jew has contributed a striking essay to one of the magazines on "Modern Judaism" asserting, in very strong terms, that it was utterly impossible to convert a respectable Jew to Christianity. To this it has been replied that the present Prime Minister of England is a convert from Judaism. But the English Jew does not accept this as disproving his assertion. "The Premier's father," he writes, "had a quarrel with the Portuguese synagogue about money matters, and thereupon Isaac D'Israeli left the synagogue, and his son somehow became a church-goer; but it is a fact that Benjamin D'Israeli, has never been baptized as a Christian." This is a serious fact for the High Anglicans to ponder—almost as much so, indeed, as the scandal with respect to the Presbyterian baptism of the present Archbishop of Canterbury, about which there was so keen a controversy in the Ritualistic journals a few months ago.—*English paper.*

SEAMEN'S HOME!

Harrison, bet. Main and Spear Sts.

SAN FRANCISCO, : : : CALIFORNIA,

THROUGH THE EXERTIONS OF THE Ladies' Seamen's Friend Society, and the liberality of the General Government, a SEAMAN'S HOME is now being fitted up on Harrison, between Main and Spear streets, to which seamen of all nations are invited to make their home while in this port.

The Building is of brick, large and commodious, fronting on three streets, commanding a fine view of the harbor and city, conveniently located near the center of the water front, and capable of accommodating about 500 lodgers, with good dining room, reading and smoking room, chapel, etc. The house will be conducted on strict temperance principles, like similar homes in other parts of this country and Europe.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

April 2—Haw schr Kekauluohi, James, 20 days from San Francisco.
2—Am bktne Discovery, Shepherd, 18 days from San Francisco.
3—Am bk Camden, Robinson, 40 days from Puget Sound.
3—Haw bk Mattie Macleay, Pope, 36 days from Portland.
5—R M S Australia, Cargill, 7 days and 21 hours from San Francisco.
8—Am schr Emillie Fransen, Jacobson, 17 days from San Francisco.
8—Am wh bk Florence, Williams, from the Coast, with 120 bbls wh oil.
9—Am schr Loleta, Dexter, 16 days fm San Francisco.
10—Am brig Hesperian, Winding, 15 days fm San Fran.
10—Am wh bk Eliza, Murray, from cruise, with 120 bbls spm oil.
20—Brit bktne Marama, Domine, 31 days from Tahiti.
23—Am bktne Jane A Falkinburg, Hubbard, 19 days from Portland, O.
25—Am wh bk Helen Mar, Bauldry, from Hilo.
26—R M S Zealandia, Chavelier, 19 days from Sydney.
29—Am bk Mary Belle Roberts, Gray, 17 days from San Francisco.
30—Am schr. Ellen J. McKinnon, Redfield, 13 days and 8 hours from San Francisco.
May 1—Am ship Coringa, Joslin, 123 days fm Boston, to C Brewer & Co.

DEPARTURES.

April 2—Am schr Flying Mist, Sadler, for Japan Sea.
2—Am bktne Jos Perkins, Johnson, for Port Townsend
3—Am wh bk Rainbow, Cogan, for Arctic.
4—Am schr Gen Harney, Tripp, for Arctic.
5—R M S Australia, Cargill, for Sydney.
7—Am schr C M Ward, King, for Guano Islands.
7—Am bk Camden, Robinson, for Puget Sound.
9—Am brig W H Meyer, Brown, for San Francisco.
10—Haw schr Giovanni Apiani, Whitney, for Arctic.
10—Am schr Emillie Fransen, Jacobson, for Arctic.
11—Am wh bk Mt Wollaston, Barker, for Arctic.
11—Am wh bk Sea Breeze, Barnes, for Arctic.
12—Haw bk Ka Moi, Rakemann, for Mazatlan.
14—Haw sh Iolani, Garrels, for San Francisco.
16—Am wh bk Eliza, Murray, for Arctic.
16—Haw bk Mattie Macleay, Pope, for Portland, O.
17—Am wh bk Florence, Williams, for Arctic.
21—Haw wh brig W H Allen, Gilley, for Arctic.
27—R M S Zealandia, Chavelier, for San Francisco.
28—Am wh bk Helen Mar, Bauldry, for the Arctic.
30—Am bk Legal Tender, Manter, for S Francisco.

MEMORANDA.

REPORT OF HAW SCHR KEKAULUOHI, JAMES, MASTER.—Sailed from San Francisco Mar 13th; had light baffling winds the entire passage; saw the Valley Forge two days out, bound to China; 20 days passage.

REPORT OF AM BKTNE DISCOVERY, SHEPHERD, MASTER.—Left San Francisco Mar 15th; have had light baffling airs all the way down; arrived in port April 2d, 18 days passage.

REPORT OF AM BK CAMDEN, ROBINSON, MASTER.—Sailed from Port Gamble Feb 22d, and came out of the Straits on the 23d; first 18 days out had strong SE and SW winds; the rest of the passage had light winds from SE to SSW. Feb 23d, off Cape Flattery saw bark Kedar bound in. Arrived in port April 3d, 40 days passage.

REPORT OF HAW BK MATTIE MACLEAY, POPE, MASTER.—Left Astoria Feb 25th, with wind from SW; Mar 2d had strong SE gale; 8th, saw a large iron vessel standing towards the Coast; in lat 38 got light southerly winds which continued more or less for 25 days; no trade winds; arrived at Honolulu April 3, all well.

REPORT OF R M S AUSTRALIA, WM CARGILL, COMMANDER.—Left San Francisco at 11.30 p m of 28 March; at 0.50 a m of the 29th discharged pilot outside Golden Gate; at 2.50 a m, same date, Farallone Light bore NW, distance 3 miles; 30th and 31st strong breeze and showery weather, with occasional hard squalls; from thence until arrival at Honolulu experienced moderate breezes from N and NE; April 4th, at 8 a m, Rev C B Andrews of Makawao, Maui, died of pleurisy, combined with bronchitis, aged 59 years. His body was put into a coffin packed with ice, and brought on to Honolulu. At 9.30 a m of the 5th arrived at latter port.

ROBT Y GRAHAME, Purser.

REPORT OF AM BKTNE JANE A FALKINBURG, HUBBARD, MASTER.—Left Astoria April 4, with light NW wind and pleasant weather for 10 days; in lat 36° 01', long 132° 50', Samuel (Hawaiian) fell overboard. lowered a boat and picked him up; 14th, in lat 28° 58', long 139° 24' spoke Am bk Emerald, of Port Townsend, 42 days from Callao, bound to Puget Sound; last 8 days had light baffling winds. Sighted Maui on the 22d.

REPORT OF R M S ZEALANDIA, HENRY CHEVALIER, COMMANDER.—Left Sydney April 7, at 3 p m; discharged pilot 3.55, and passed Sydney Heads 4.10 p m. Fresh southerly winds experienced for first 2 days, accompanied by heavy beam sea, afterwards moderate and fine; passed Three Kings on the 11th, 10.15 a m, and North Cape at 3.30 p m, arriving at Auckland at 7.40 a m of the 12th; left Auckland same day at 3 p m; experienced fresh southeasterly winds until arrival at Kandavu, which was reached at 8 a m of the 16th; left Kandavu at 11 a m same day with fresh variable and northerly winds experienced throughout; crossed the equator midnight of the 20th, long 167° 15.10; arrived at Honolulu on the 26th, 11.30 a m, and made fast to wharf 12.10 p m. The City of Sydney arrived at Sydney on the 8th inst, and the Australia arrived at Kandavu on the afternoon of the 16th inst.

R. MCDONALD, Purser.

PASSENGERS.

FROM SAN FRANCISCO—Per Discovery, April 2—C H Alexander, Richard Pascoe, A de Britteville, W O W Holste, Jas H Kamaka.

FROM PORTLAND—Per Mattie Macleay, April 3—Jno Bryce and sons.

FROM SAN FRANCISCO—Per Australia, April 5—Col C H Judd and wife, Mr and Mrs Sturgess, J R Carmody, B Cartwright, D B Adams, John Kenan, S B Schloss, E K Harris, Capt T E Curtis, Mrs Andrews, A Wessells, A Hickmott, J Roberts, Mr Davies, Capt Black, J Johnston, J Ashworth, A Marsden, H Sheers, W J Higgins, Wm Christenan, P A Judge, A Cameron, and 7 steerage.

FOR SYDNEY—Per Australia, April 5—K Campbell, Miss Kate Poole, J R Wilson.

FOR SAN FRANCISCO—Per W H Meyer, April 9—H D Clifton.

FROM SAN FRANCISCO—Per Loleta, April 9—Mrs S L Dexter and 2 children, E L Harvey, Harry Black, Louis Grieve.

FROM SAN FRANCISCO—Per Hesperian, April 10—C W Stuart, C T Neilson, Mrs Louise Morting and 2 children, E B Richards, T A Dowe, F Vehling.

FOR SAN FRANCISCO—Per Iolani, April 14—Col Norris, R Owens.

FOR PORTLAND—Per Mattie Macleay, April 16—H T James

FROM TAHITI—Per Marama, April 21—W Chapman, Samuel

FROM SYDNEY—Per Zealandia, April 26—R Rycroft, wife and 2 children, Madam C Gerebko.

FOR SAN FRANCISCO—Per Zealandia, April 27—His Honor C C Harris, Miss Harris, Mrs C E Harris, Mrs W H Cornwell and 2 children, Mrs E Macfarlane, G E Tuxbury, F Thibault, Rev R Moncany, Mrs Le Count and daughter, Mrs H P Baldwin and child, Mrs R Greive and daughter, J Mora Moss and servant, Col C W Little, Hon H A Widemann and 3 children, Capt D R Fraser, Apai, Jas Roberts, W L Hopper, Mrs M A Fuller and daughter, J O Carter, J L Richardson, Geo C McLean and 2 children, D K Conklin and wife, Mrs C E Williams, H T Gavit, W Wendroth, E K Harris, T E Toler, J M Joelson, Mrs Kelly and daughter, A F Schleicher, E W Peterson, Mrs W R Castle, D Macleay, W H Place, E Stewart, Mrs J Robinson and son, R Mencarini, P Gibson, G Tremble, D Renton, Dr O S Cummings and wife, H Steers, Ku Pang, Quong Sang, Ah Quong Ah Quin, Ah Hoi.

FROM SAN FRANCISCO—Per Mary Belle Roberts, April 30—E K Chapman, G C Zeh, G M S King, Chas J Bagge, Miss Elenor Bagge, J H Ranour, F G Maeder, D Bolte and wife, F B Swain, Jno A Lovelace, Mr Thompson.

MARRIED.

CONKLIN—NOTT—In this city, at Fort Street Church, on Monday evening, April 2d, by the Rev W Frear, Mr JAMES D CONKLIN to Miss MARGARET A, eldest daughter of Mr John Nott, all of Honolulu.

IAUKEA—HANKS.—In this city, April 7th, by the Rev H Kockmann, Mr CURTIS PIEHU IAUKEA to Miss CHARLOTTE A HANKS, all of Honolulu.

DAMON—BECKWITH.—In this city, April 17th, at the Fort Street Church, by Rev W Frear, assisted by Rev S C Damon, Mr EDWARD C DAMON to Miss AMELIA BECKWITH.

KING—BOARDMAN.—At Wailuku, Maui, April 20th, by Rev W P Alexander, Mr GEORGE W R KING, of San Francisco, to Miss AMY I. BOARDMAN, of Makawao, Maui.

DIED.

HOWLAND—In Honolulu, March 14th, Capt. HENRY STODDARD HOWLAND. He was born in New Bedford, Mass. 2d January, 1812. Deceased leaves a widow and 2 children to mourn his loss.

ANDREWS.—At sea, April 4, N lat 23° 24', W long 153° 57', on board R M S Australia from San Francisco to Honolulu, of paralysis, the Rev CLAUDIUS B ANDREWS, late of Makawao, Maui, aged 59 years and 9 months. Mr Andrews had been absent in the United States for a year past, in search of health, and was on his return to his island home in company with his wife, when death intervened. On Sabbath, April 1, although in a very feeble condition, he held Divine service and preached to the assembled passengers in the saloon of the steamer, taking his text from Psalm 50:7, and laying particular stress upon the last clause—"I am God, even thy God." From that time he continued to grow worse, until shortly before 8 o'clock on the morning of the 4th, when his pains departed and he sank peacefully to rest. Capt Cargill of the Australia and lady were very kind and attentive to the sick. The body was brought to this city for interment, and the funeral took place yesterday afternoon, from the residence of the Rev J F Pogue. The Rev C B Andrews and wife arrived at these islands in 1844, as a missionary of the A B C F M, in company with the Revs T Dwight Hunt, E Whittlesey and John F Pogue.

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J. M. DAVIDSON,

Attorney at Law.

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DEATH AND BURIAL OF THE PRINCE.

It is our most painful duty to chronicle the death of His Royal Highness Prince WILLIAM PITT LELEIOHOKU, whose decease occurred on Tuesday morning, April 10th. The remains of this noble Prince were deposited in the Royal Mausoleum on the 25th, beside those of his father and mother and those of the Kamehamehas. We clip the following from the *P. C. Advertiser* of April 21st and 28th :

His Royal Highness was the son of the high Chiefs C. Kapaakea and A. Keohokalole (the parents of the present Royal Family) and was born on the 10th of January, 1855, on the day of the funeral of King Kamehameha III, from which circumstance he derived one of his names —Kalahoolewa. In infancy he was adopted, after the custom of the Chiefs, by Her Highness Ruth Keelikolani, sister of King Kamehameha V., who has ever regarded him as her own child, and whose grief for his loss is poignant. He was educated at St. Alban's College on this island, where he proved himself an apt scholar. After leaving school he for some time fulfilled with zeal and ability the duties of a clerk in the department of Foreign Affairs, and on the accession of His Majesty was appointed and proclaimed Heir Apparent to the Throne. On the King's departure for the United States, in November, 1874, he was appointed Prince Regent, the duties of which responsible office he discharged with distinguished ability until His Majesty's return on the 15th of February, 1875. The late Prince had received the decorations of Knight Grand Cross of the Royal Orders of Kamehameha and Kalakaua; he was a member of the Privy Council of State and of the House of Nobles, Captain of the Leleiohoku Cavalry; and Foreman of Engine Company No 4 of the Honolulu Fire Department. In the Order of Free Masons he was a prominent and advanced member, and held offices of importance. But it was among those who had occasion to know him intimately that the good qualities of the late Prince were understood and valued, for he was of a quiet, retiring and unassuming disposition that courted not observation. With fine natural talents, he was an excellent English scholar, of studious habits, well read in current literature as well as in the science of government, methodical and careful in business matters, and in social life a polished gentleman. Well may it be said that in his early death the Hawaiian nation has suffered a grievous loss. But in the language of Byron,

> "Whom the gods love die young" was said of yore,
> And many deaths do they escape by this:
> The death of friends, and that which slays even more,
> The death of friendship, love, youth, all that is,
> Except mere breath; and since the silent shore
> Awaits at last even those who longest miss
> The old archer's shafts, perhaps the early grave
> Which men weep over may be meant to save."

The remains of the late Prince lay in state at the Palace during Tuesday forenoon and the solemn pageantry of death was viewed by a large concourse of residents of all ages and classes. In the evening, the members of Hawaiian Lodge No. 21, F. and A. M., of which the deceased was a member, marched in a body from their Lodge Room to the Palace, and read the impressive Masonic service for the dead over the bier of their deceased Brother; after which Bishop Willis of the Anglican Church read the Episcopal Church service in Hawaiian, and the body was then deposited in the leaden coffin.

The twenty-fifth day of April of the current year 1877, shall hence-forward mark a mournful epoch in the history of the Hawaiian Royalty of Christian profession. Upon it the remains of the youthful hope of the Hawaiian people were consigned to a premature resting-place in the tomb. The promise of a bright and joyous immortality for the spirit which had just fled from the earthly ordeal to a well earned crown of eternal glory, even in the brief space of life allowed by the inscrutable providence of the All-wise Creator—could alone shed a soft and hallowed beam of consolation upon the regal mourners who followed the mortal remains of the princely youth to the solemn abode of death.

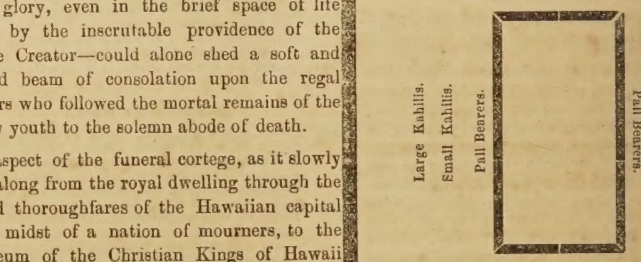
The aspect of the funeral cortege, as it slowly moved along from the royal dwelling through the crowded thoroughfares of the Hawaiian capital in the midst of a nation of mourners, to the mausoleum of the Christian Kings of Hawaii nei in Nuuanu valley, was calculated to inspire even a stranger to the race and the country with feelings of the most indescribable sadness. The military parade, the strains of martial music and beat of muffled drum, the minute guns and the tolling bells, however imposing and suited to the solemn occasion, might have already been familiar to him in other lands in similar circumstances. But the immediate surroundings of the funeral car, with its tall waving *Kahilis*—ancient emblems of Hawaiian chieftainship—its blazing torches of the *kukui*, an old feudal privilege of the reigning family, and above all the heart-rending wail of Hawaiian women—so like the wild *keean* of the female mourners over the dead chieftains of the old Celtic race—constituted in its *tout ensemble* a lugubrious spectacle of death, peculiarly national and only to be witnessed amongst the people of Hawaiian race.

The day was an exceptionally fine one, even for this climate, for the trade winds blew moderately, and an occasional passing cloud tempered the rays of the tropic sun. The streets had been sprinkled during the morning, so that there was no discomfort from the dust which would otherwise have been caused by the movement of the procession.

Contrary to the general expectation as well as to the ordinary rule on such occasions, the arrangements were so perfected by those who had the details in charge that the procession began to move as per programme, "punctually at 11 o'clock, A. M." His Excellency Governor Moehonua was Marshal of the day, with Majors George W. Macfarlane and James H. Boyd as assistants. The grace, dignity and self-possession of the Governor were noted, for he sat his horse and wore his uniform like one "to the manner born," in this respect forcibly bringing to mind the naturally noble bearing on similar occasions of once prominent Hawaiian Chiefs who have passed away. The military portion of the procession was under the immediate command of Major C. T. Gulick, of the staff of Governor Dominis.

The following is the order of procession of the funeral :

Cavalry.
Undertaker to His Late Royal Highness.
Honolulu Fire Department.
Hawaiian Mechanics' Benefit Union.
Improved Order of Red Men.
Knights of Pythias.
Independent Order of Odd Fellows.
Order of Free and Accepted Masons.
Members of Medical Faculty.
Physicians of His Late Royal Highness.
The Governor of Maui and Staff.
Military Escort.
Clergy of Protestant Churches.
Clergy of the Roman Catholic Church.
Choir of Hawaiian Cathedral.
Officiating Clergy.
His Lordship the Right Reverend Bishop of Honolulu.
The Horse of His Late Royal Highness.
Large Kahilis.
Ahahui Poola Drawing the Hearse.



Large Kahilis.
Carriage bearing Their Majesties the King and Queen, a
Her Highness Ruth Keelikolani.
Carriage bearing Their Royal Highnesses the Princess Lyd
Kamakaeha Liliuokalani and the Princess Miriam
Likelike, His Ex. Gov. Dominis, and
the Honorable A. S. Cleghorn.
Carriage bearing the Queen Dowager.
Carriage bearing the Hon. Mrs. Bernice Pauahi and Honor
ble Charles R. Bishop.
Carriages bearing the Ladies of the Court.
The Chancellor of the Kingdom.
His Majesty's Ministers.
Members of the Diplomatic Corps and Commander of H.
M.'s S. Fantome.
Judges of the Supreme Court.
Governors of the different Islands.
Members of the House of Nobles.
Members of the Privy Council of State.
Consular Corps and Officers of H. B. M.'s S. Fantome.
Circuit Judges.
Members of the House of Representatives.
Clerks of Government Departments.
Custom House Officers and Officers of the Customs.
Marshal and Sheriffs of the several Islands,
Ahahui Hoola Lahui.
The Konohikis and Tenants of His Late Royal Highness.
Servants of His Late Royal Highness.
Teachers and Pupils of the several Schools.
The Public Generally.
Police Force.

In the Palace, previous to setting out, and at the Royal Mausoleum at the end of the march the service of the Church of England was read and Psalms chanted by Bishop Willis and the clergy and a well-trained band of native Hawaiian choristers. After the clergy had retired, the Free Masons, led by the W. M. of Hawaiian Lodge No. 21, performed the impressive funeral service of the Order around the coffin of the departed brother; and last of all, was said the touching "Requiescat in Pace," and "Farewell" of the Ancient and Accepted Scottish Rite, to which the deceased Prince was an office bearer. Three vollies by the military concluded the ceremonies.

The coffin of the late Prince lies near the right hand inner door of the mausoleum, between those of his parents the High Chiefs C. Kapaaka and A. Keohokalole, while around on either hand are the coffins of the Kamehamehas and the ancient chiefs who were their friends and companions—"proud names, who once the reins of power held!"

Places of Worship.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

FORT STREET CHURCH—Rev. W. Frear, Pastor, corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Father Hermann; Fort street, near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

KAUMAKAPILI CHURCH—Rev. M. Kuaea, Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Rob't Dunn, M. A., Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

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Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

Edited by a Committee of the Y. M. C. A.

Annual Report of the Y. M. C. A.

During the past year there have been held twelve meetings—ten regular, one special, and one annual.

Owing to inclemency of the weather, no meeting was held in November, 1876, and the special one was called June 2d, to discuss the subject of procuring a more desirable and attractive place for the meetings of the Association. The result of the discussion was that the Lyceum was procured, the first meeting having been held there June 16th, 1876.

The following is the attendance of members during the past year: May 19, 1876, 5; June 2, 18; June 16, 11; July 22, 11; Aug. 25, 10; Sept. 15, 10; Oct. 17, 4; Dec. 15, 9; Jan. 25, 1877, 7; Feb. 15, 13; March 16, 9; April 20, 12,—making a total attendance of one hundred and nineteen for the twelve meetings, or an average of nine and one-twelfth per meeting.

The highest number of attendance of any one person is nine. There are 3 who have attended 9 times; 1 who has attended 7 times; 5 who have attended 6 times; 3 who have attended 5 times; 2 who have attended 4 times; 7 who have attended 3 times; 4 who have attended 2 times; 3 who have attended 1 time; and 13 who have never attended.—Among the 13 non-attendants, there are 3 who have not lived in Honolulu during the past year, leaving 10, or about one-quarter of the membership list who might have attended more or less, as far as presence in Honolulu is concerned. So that 3 out of 4 of the members in Honolulu have attended from 1 to 9 meetings during the year. Although this record might be improved, we can take encouragement from the fact that for the past two years adjournment, on account of no quorum, has taken place several times; and when there were meetings, often times it was with just the requisite number, while as our average attendance has been nine and eleven-twelfths, we have averaged about two quorums to the meeting,—the number of our quorum, as per Constitution, being 5.

As to the work of the Association, we can say that our Colporteur, Mr. Sit Moon, has worked earnestly and faithfully on these islands in behalf of the Chinese, has done much good, and is very popular among the Chinese wherever he goes.

The Chinese Sunday School is also doing well, having increased considerably during the past year under the able management of its Superintendent, Mr. J. B. Atherton, who also speaks well of the labors of Mr. Sit Moon as a teacher.

There is one drawback, however, of long standing, and that is, the want of more and regular teachers, and any one who has an interest in the Chinese can show it by presenting themselves in the Vestry Room of Fort Street Church every Sunday afternoon, between the hours of half-past three and half-past four, where the Superintendent will give them something to do in the way of teaching.

The Annual Meeting, for 1876 and 1877, was held at the Lyceum April 20th, when the election of officers took place for the coming year, resulting as follows:

President.....P C Jones,
Vice President.....S B Dole,
Secretary.....G P Castle,
Treasurer.....C M Cooke.

Geo. P. Castle, Sec'y.

Treasurer's Report.

Your Treasurer, in presenting this his Annual Report, begs to state that he has followed out the usual custom of keeping two accounts, one with the Chinese Mission Committee, showing the receipts and disbursements for support of the Chinese Colporteur, the other with the Y. M. C. A. They are as follows:

Chinese Mission Committee in Account with C. M. Cooke, Treasurer.

By cash contributions from Chinese residents of Honolulu		$ 67 50
By cash contributions from Chinese residents of Anahola, Kauai		2 00
By cash received of Bethel Church		69 00
By cash received of Hawaiian Board		100 00
By cash received of Fort Street Church		100 00
By cash received of Hilo Foreign Church		50 00
By balance transferred to account of the Y. M. C. A.		39 60
To cash paid Sit Moon for 12 months salary, at $35	420 00	
To cash paid for horse hire on Kauai	6 00	
To cash paid passage of Sit Moon from Kauai	3 00	
		$429 00

The Young Men's Christian Association in Account with C. M. Cooke, Treasurer.

By balance as per account May 1st, 1876		$133 75
By cash collection at annual meeting May 9th, 1876		16 75
By cash donation of Hon C R Bishop		10 00
By cash donation by H M Whitney of 20 per cent. on bill of April 1st, 1876, for $108.25		21 65
By cash collections at monthly meeting during the year		35 20
By cash donations from drop-box in Reading Room		6 20
By cash donations from members of the Association		266 00
By cash donation by H M Whitney of 10 per cent. on bill of April 1st, 1877, for $78.00		7 80
To cash paid bill of H M Whitney, for papers to April 1st, 1876	108 25	
To cash paid bill of E Dunscombe, July 1st, 1876, for care of Reading Room, &c	31 00	
To cash paid bill of H M Whitney, June 30, stationery	7 00	
To cash paid bill of H L Sheldon, for printing 500 card circulars	4 00	
To cash paid bill of E O Hall & Son, one feather duster	2 50	
To cash paid bill of Castle & Cooke, one case oil and wicks	5 25	
To cash paid bill of E Dunscombe, Oct 2d, 1876, for care of Reading Room, &c	28 00	
To cash paid bill of Castle & Cooke, for kerosene oil	10 50	
To cash paid Rev S C Damon, for one page of The Friend and postage on papers	89 88	
To cash paid Wm Knight, for painting sign	6 00	
To cash paid bill of E Dunscombe, Jan 2d, 1877, for care of Reading Room, &c	27 75	
To cash paid bill of Castle & Cooke, for oil and chain	6 40	
To cash paid bill of H M Whitney, for papers to April 1st, 1877	78 00	
To cash paid bill of H M Whitney, stationery	2 50	
To cash paid bill of E Dunscombe, April 2d, 1877, for care of Reading Room, &c	27 50	
To amount to balance account of the Chinese Mission Committee account	39 60	
To balance down	23 22	
		$497
By balance cash on hand		$ 23

E. & O. E. Respectfully Submitted,
C. M. Cooke,
Honolulu, April, 1877. Treasurer of the Y. M. C. A.

Our Colporteur.—Mr. Gookim inform us that he has received a letter from M Sit Moon, dated at Hilo. He landed thre weeks ago at Kohala, where he was well r ceived by Rev. Mr. Bond and his Chine friends. He addressed an audience of abo one hundred, and labored among them du ing the week. Proceeding to Waimea h met thirty of his countrymen, and then pr ceeded towards Hilo over the mountain In Hamakua he was most kindly entertaine by the native minister. After visiting h countrymen on the plantations in the Hi district, he safely reached Hilo, where h will remain for a few days before returni to Honolulu.

☞ A correspondent asks, "Who wro the poetry on the Y. M. C. A.'s page in th February number, on 'The Lesson of th Hills.' I was very much pleased with and enjoyed it all the more as I read it wi the Alps in view, full of their everlasti lessons, wonderful power and inspiration We answer,—the author is the King's pre ent Minister of Foreign Affairs.

Like flakes of snow, that fall unperceiv upon the earth, the seemingly unimporta events of life succeed one another. As t snow gathers together, so are our hab formed. No single flake that is added the pile produces a sensible change. N single action creates, however it may exhib a man's character; but as the tempest hu the avalanche down the mountain, and ove whelms the inhabitant and his habitation, passion, acting upon the elements, of m chief which pernicious habits have broug together by imperceptible accumulation, m overthrow the edifice of truth and virtue.

He that does as well in private betwe God and his own soul, as in public, ha given himself a testimony that his purpos are full of honesty, nobleness and integrit —*Jeremy Taylor.*

The infant daughter of the Duke a Duchess of Edinburgh was recently chr tened at the San Antonio Palace, and t names given to her are Victoria Meli The British naval chaplain officiated at t ceremony. The Duke of Edinburgh w shortly rejoin her Majesty's ship *Sultan* the Levant.